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The Character and Blessing of Good Government in general, and of our own in particular, with the Subject's Duty in return for the same.

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SERMON

Preached in the
Cathedral-Church
AT
WINCHESTER;
AT THE
ASSIZES:

Before the Honourable
Sir Francis Page, Kt.

One of the BARONS of the EXCHEQUER.

And the Honourable

Mr. Justice Reynolds,

MARCH 4. 1724-5.

By WILLIAM CROWE, A. M.

Chaplain to His ROYAL HIGHNESS the PRINCE;
And to the Right Reverend Father in GOD, EDMUND
Lord Bishop of LONDON.

L O N D O N :

Printed for JOHN WYAT, at the Rose, in St.
Paul's Church-Yard. 1725.

The Character and Blessing of Good Government in general, and of our own in particular, with the Subject's Duty in return for the same.

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Preached in the
Cathedral - Church

A T
W I N C H E S T E R ;

A T T H E

A S S E S S :



Sir Francis Page, Kt.

One of the BARONS of the EXCHEQUER.

And the Treasurer.

Mr. Justice Reynolds,

MARCH 4. 1784.

By WILLIAM CROWE, A. M.

Chaplain to His Royal Highness the PRINCE,
And to the Right Reverend Father in GOD, EDWARD
Lord Bishop of LONDON.

L O N D O N :

Printed by JOHN WATTS, at the Rose, in St.
Paul's Church-yard. 1784.

TO the HONOURABLE
Sir Francis Page, Kt.

One of the BARONS of the Exchequer,

And the Honourable

Mr. Justice Reynolds;

And to the Worshipful

Anthony Chute, Esq.

High-Sheriff of the County of Southampton;

AND TO

<i>Edward Hooper, Esq.</i>	<i>Jonathan Conduit, Esq.</i>
<i>William Stephens, Esq.</i>	<i>Chidwick Kent, Esq.</i>
<i>John Horwood, Esq.</i>	<i>Charles Wither, Esq.</i>
<i>Edward Bathurst, Esq.</i>	<i>Henry Stanyford, Esq.</i>
<i>Edward Hooker, Esq.</i>	<i>Thomas Stepney, Esq.</i>
<i>John Foyle, Esq.</i>	<i>William Goldwyer, Esq.</i>
<i>Charles Morley, Esq.</i>	<i>James Harman, Esq.</i>
<i>Walter Godfrey, Esq.</i>	<i>John Gringoe, Gent.</i>
<i>John Duke, Esq.</i>	<i>James Hampton, Gent.</i>
<i>William Bennett, Esq.</i>	<i>John Hancock, Gent.</i>

Gentlemen of the GRAND-JURY,

This SERMON published at their
Request is most humbly dedicated
by

Their obedient Servant,

WILLIAM CROWE.

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Gentlemen of the GRAND-JURY,

Edward Hooper, Esq.	Jonathan Condit, Esq.
William Stephens, Esq.	Edmund Kent, Esq.
John Horwood, Esq.	Charles Hinde, Esq.
Edmund Raby, Esq.	Henry Stanger, Esq.
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Charles Adams, Esq.	James H. Jones, Esq.
Walter Gifford, Esq.	John Gifford, Gent.
John Duke, Esq.	James Hanson, Gent.
William Bennett, Esq.	John Hancock, Gent.

AND TO

High Sheriff of the County of Suffolk

Anthony Chute, Esq.

And to the Worshipful

Mr Justice Reynolds;

And the Honorable

One of the BARONS of the Exchequer,

Sir Francis Page, Kt.

To the HONORABLE



ACTS XXIV. 2, 3.

—*Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness.*



HIS is the orator *Tertullus's* address to *Felix* the Roman governor of *Judea*, introductory to that charge which he had undertaken at his tribunal against the apostle *St. Paul*, at the instigation of the malicious and bigotted *Jews*. The occasion therefore of the words,
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it must be confessed, does by no means recommend them: However, if we consider them independent of *that*, they may well deserve our notice and regard, as containing a succinct description of a mild and just government, with a thankful acknowledgment of the benefits resulting from thence. And this, I hope, may be thought a subject no way foreign or unsuitable to the present solemnity; a *solemnity*, which is itself one of the most undoubted characteristics and attendants of such a government, as well as the principal blessing consequent thereupon: For what is there so truly valuable in civil society, as the constant, orderly, and uncorrupt administration of *justice*, which is at once both its capital support, and fairest ornament?

'Tis, in truth, the just praise of the *Christian Religion*, that, notwithstanding the contrary imputation cast upon it by its first adversaries, as if it were an enemy to the civil power, and tho' it be an institution merely spiritual, or of religious intention; it expresses a proper concern for the rights of government, enjoins a most conscientious submission thereto, and lays down such precepts and principles as naturally tend both to the stability and improvement thereof.

And,

And, tho' I cannot indeed say, that the passage before us carries with it the weight or authority of a *Christian precept*, being no more than a complement made by a *Rhetorician*, in pleading, to his *Judge*; yet the matter of it is just in itself, and perfectly consonant to what the Scripture elsewhere delivers on the same topic: For it suggests the signal blessing of a righteous and peaceful administration; and this in such a manner, as to intimate withal the grateful sense wherewith it ought to be entertained by us. The *blessing* is contain'd in the preceding part of the words, as they are address'd to the supreme magistrate of *Judea*, *By thee we enjoy great quietness, and very worthy deeds are done unto this nation by thy providence.* For tho' the word *providence*, when put absolutely, and by itself, always denotes the *divine* wisdom and power displayed in the government of the universe; yet, being applied, as it here is, to *man*, 'tis plainly to be taken in a much lower acceptation, as another term for *counsil* or *foresight*, a wise and prudent management of public affairs. Next, the remainder of the *sentence* expresses the grateful *sentiments* which the consideration of such a blessing ought to excite in us; *We accept it always, and in all places, with all thankfulness.*— So that from the words naturally

turally arise these two heads of discourse.

I. THE general character or description of good government, with the happiness attending it.

II. THE proper returns of duty incumbent on a people for the same.

THESE two considerations, with a few reflections flowing from each, will take up the sequel of this discourse.

I. PERMIT me then, in the first place, to lay before you a brief scetch of civil government, and the happiness attending it; which is the thing *Tertullus* here intimates.

I shall not take upon me to settle precisely the rise and *origin* of government in general; an enquiry that has exercised the ablest heads. It may suffice to say, as far as is necessary to observe any thing of this kind here, that government seems *founded* primarily on human *consent*, or *compact*: And they who have deduced it from any *principle* exclusive of this, seem to have consulted not so much the nature and reason of the thing itself, as prejudice, and the support of some favourite hypothesis,

hypothesis, with which they were already prepossessed. But let the *original* of government be what it will, the *end* of it is unquestionably the welfare of the community: And therefore that particular state of government which would answer this end, and so make good the character in the *Text* must, I conceive, have the concurrence of the following qualifications.

1st, THERE must be a due *temperament* and *subordination* of power.

2^{dly}, THE benefit and direction of good and wholesome *laws*.

3^{dly}, A due *execution* of those laws in order to a regular administration of justice.

4^{thly}, A proper disposition in its governors to *peace*.

5^{thly}, A just care of *religion*, and provision for the *free exercise* of it.

I AM sensible 'tis much beyond my compass, nor will you expect it from my profession, to speak with any justness upon these points. Suffer me however to be your *remembrancer* at least, tho' not your *instructor* herein, and to hint our own happiness in all the foremention'd respects.

THE 1st, thing requisite to a well-ordered government, seems to be a due TEMPERATURE and SUBORDINATION of power. I believe it will be allowed me as a maxim, "That ~~that~~ government which leaves men most in their natural freedom, with the least inconvenience to the whole, is the best constituted." And again, "That in every state the *supreme* power, wherever placed, must, from the very nature and design of it, be *absolute*." Hence then it follows, that the most effectual way for a community to secure its native liberties, is to be careful how it lodges the *supreme* power, *i. e.* not to devolve too much into one hand, but to proportion it so as that one branch of the constitution may be a check upon another; whence will result a just balance or poise of the whole.

FOR government, like climate, is subject to two extreams, the *hot* and the *cold*, the *torrid* and the *frigid* excess; the flaming heats or extravagancies of power where 'tis lawless and unconfined; and again, a lifeless, benumbed inactivity, where 'tis too much cramped and shackled. The happy situation lies only in the *intermediate* region betwixt both these, where sovereignty (like the *sun*, duly placed in the centre) dispenses the beams of its kindly influence so as to *warm*, but not *scorch*, *chilling*

rishing and enlivening all around it. This just temperament of power is the very basis of the structure we are describing; 'tis the great spring, that sets the Wheels of government on going; the *first mover* in the political sphere: And unless the first mover be right itself, what can we expect but that all the motions proceeding from it will be false and *eccentric*, wild and *exorbitant*. And

THIS leads me to observe yet further, that under the *supreme* power thus prudently allotted, there must be likewise a proper *subordination*, i. e. a natural gradation of authority descending by convenient steps from the highest to the lowest order in the community. This the very notion of a *supreme* power necessarily infers, which supposes others inferior to it: And this subordination seems as necessary to the life and subsistence of the *body politic*, as the same is to the *body natural*: Wherein there is not only the *head* to preside and direct, but also the *feet* to support, and the *hands* to execute: And whoever should go about to shew his regard to the highest exclusive of the subordinate parts, would certainly find himself in a mistake fatal to the whole.

2dly, NEXt to this proper adjustment of power, every well regulated state en-

joys the benefit and direction of good and wholesom LAWS. For these are the public voice, by which authority speaks to all that are under it. Whence *Cicero* very elegantly calls the magistrate a *speaking law*, as the law is a *dumb magistrate*. Without the protection of the law, the most perfect innocence is no sufficient security, but rather, exposes men the more to injuries.

AND again, the law is so far from being any abridgment of liberty, that 'tis in truth its only firm foundation, there being no such thing as just liberty but under some law. Otherwise *libertas libertate perit*, liberty when it grows to excess becomes a kind of *felo de se*, and destroys itself. Men are under the restraint of laws, only to enjoy liberty more effectually. The very forming of society consists in the resigning up of private will, and submitting to one common rule or measure of acting: Now the law is that measure; the fixed standard of behaviour both to prince, and people; a security of the rights and privileges belonging to the one, as well as of the submission, honour, and support due to the other. This privilege together with the preceding one seems to me the grand characteristic of a free state, and to distinguish the same from despotic or tyrannical government, where
their

there is either no law at all, but the mere arbitrary pleasure of the sovereign; or, which comes to the same, where the *legislative* and *executive* powers are blended together, and consequently both proceed from one and the same uncontrollable will, which can vary the law, as often as it varies itself.

BUT this is a kind of government, which (GOD be thanked!) we of this island are strangers to, nor can form any notion of, otherwise than from its happy reverse: *Happy* only, if we never come to any other knowledge of it, and will but let our neighbour's sad experience in this particular, prevent our own.

3dly, BUT still in the 3d place, *Quid leges sine MORIBUS vanae proficiunt?* Of what use are laws, unless duly observed? But the observance of these depends upon their EXECUTION; and they cannot execute themselves. The law is but a dead letter, till actuated by the hand of proper authority, which must give it not only life and being, but also vigour and activity. Without this the law is no better than an empty form, and the law-giver but the shadow of authority. The *legislative* power therefore is defective, if it be not seconded by the *executive*.

Now

Now the execution of the laws depends, ordinarily not so much upon the *supreme* as the *subordinate* powers, to whom it is entrusted in most of its branches. A thing which *those* would do well to consider, to whose hands such an important charge is more immediately committed; so important, that all the benefits of society depend upon this. And therefore, as *we* of this kingdom are peculiarly happy in having such excellent laws, and those enacted no otherwise than by our own consent; so, you will allow me to say, we might be much happier still, if they were but more strictly executed: And therefore it concerns all persons to contribute what they can, in their several stations, towards this good end, and to put the statutes in execution against profaness and immorality, and to enforce whatever concerns the good order, as well as the security, of the state. Since 'twill be in vain to guard our doors and persons against fraud and violence, unless we strike at the root of the evil by suppressing wickedness and vice in their beginnings. — But I pretend not to direct my *superiours*; tho' this is indeed, in great measure, a common concern. — I hasten rather to a 4th ingredient in the happiness of any government, which consists in the duly cultivating peace.

4thly;

4thly, THE three foregoing requisites might suffice to secure the welfare of a state within itself : But, because trade, and commerce, and other considerations do of necessity twist and intermingle the interests and concerns of nations with each other ; hence the magistrate's care is not confined wholly to the limits of his own territories : *war* and *peace* with his *neighbours* make a great part of it. — I say therefore, 'tis happy for a people when the reigning powers are, out of will and inclination, disposed to preserve and cultivate P E A C E.

FOR what security or probable assurance of quiet and happiness can that nation promise itself, whose prince *delights in war* ; who cares not what miseries and desolations he involves his people or country in, if it will but exalt and aggrandize *his* glory ; who can sport with the lives and fortunes of his subjects, and wantonly lavish away their blood and treasure purely to indulge his ambitious or revengeful aims.

A N D that this is not a mere imaginary or romantic character, we cannot but be sensible, having seen it verified in more than one kingdom about us : may we never see it in *our own* ! Tho' (God be praised!) there is not the least fear of it at present, while we have a P R I N C E on the throne,

throne, altogether as tender of his subjects' *lives*, as of his own *honour*.

BUT, assure ourselves, those tempestuous times, which make the most pompous figure, and loudest report in history, were by no means the happiest: What we *read* with pleasure, was *experienced* with horror.

NOT that *war*, even on the *offensive*, is unlawful: this was never the opinion of any; but of a few weak enthusiasts. The *sword* is put into the magistrate's hand to repel injuries from abroad, as well as to correct disorders at home; and he must not *bear it in vain*. *War* is oftentimes necessary, or even unavoidable: but then 'tis so only for the sake of, and in order to, *peace*; This is the motive that should always direct and influence it: *Peace* being the very soul of society; the chief end for which it was at first entred into. So that we may justly reckon *this* also among the characters essential to good government, that *under it we enjoy* all the *quietness* consistent with its welfare and preservation.

WHAT we have discoursed hitherto concerns only the *civil* welfare of a community: But there is one consideration still behind, which, tho' I have given it the *last* place in order, well deserves the *first* in our regard and esteem; and that is,

5thly,

5thly, THE *care of* RELIGION in a government. For *this* is what must sanctify and secure all the other benefits to us, and so is necessary not only for its own sake (being a matter of infinite and everlasting concern) but even for the sake of all the rest. *The throne* (says Solomon) is *established by* RIGHTEOUSNESS; *i. e.* not only by the administration of *civil justice*, tho' this will go a great way towards it, but by the observance withal of *piety* and every *moral virtue*. They can never be good subjects to their *prince*, who are rebels to to their *maker*. I cannot therefore but think it a wild opinion, which some have hastily given into, to take from the *magistrate* all care of *religion*. This is robbing *him* of his greatest glory, the best and richest jewel in his crown; and 'tis depriving *religion* too of its greatest *temporal* security.

THAT the MINISTER of God should have nothing to do with what is more peculiarly the CAUSE of God, is a notion that seems not very consistent with itself. It was the language of the *Donatists* of old, *Quid Imperatori cum Ecclesia?*

IF the magistrate has a right to punish *immoralities* of all kind because in their nature destructive of civil society; has he not a right equally to encourage *religion* and *piety* which are not only so beneficial, but even
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necessary and essential to it ; and to discourage their contraries ?

I am well aware that the principle, I am asserting, has been carried sometimes into very blameable excesses ; and that *power*, under a pretense of *zeal for God's glory* hath sometimes done it the greatest disservice, and gratified its own spleen or interests under that holy cover. 'Tis true, a clear zeal for religion can hardly be carried too high : but men may certainly mistake their *passions* for their *zeal*. And in *this* view of the matter those ingenious persons who have opposed *this* extreme, seem to have done very well, had they not hereby given countenance to the *contrary* : But *one* extreme will never justify *another*, nor is it the way to cure it ; or if it be, the *remedy*, possibly, may be worse than the *disease*.

THE true *state* of this matter seems to me to be, in short, this : *Christianity* is not only a *spiritual* institution, or rule of life ; but supposes also (according to the establishment of it by its first founders) a *visible Church* or *complex society* of persons professing a conformity to this institution. Now, *as such*, it can no more subsist, than any other *society* can, without its proper *laws* and *ordinances*. That therefore there should be an authority to prescribe in matters of order and decency, *i. e.* to regulate the outward polity of religion and administration

tion of GOD's worship, seems a thing as just and allowable in its nature, as it is desirable for its use. Wherefore the magistrate, tho' he can have no power to *alter* the institution itself, yet may well be allowed to regulate and enforce the observance of it.

'TWOULD, I confess, be, in my opinion, a gross abuse of *this* power, if he should take occasion from hence to offer any violence to the natural freedom of mens *consciences*, and *that right of private judgement*, which GOD hath endued every man with: These are concerns of the tenderest nature, and which must always be preserved sacred and inviolable. But, as the magistrate certainly *ought* not, so, I think, he never *need* break in upon *these*; because the just and sober exercise of *them*, can never hurt either *religion* or *government*. But if any will wantonly abuse and pervert the same to ill purposes; I see no injustice, or absurdity in their being answerable for this abuse of their *religions*, any more, *then* that are so for the abuse of their *civil liberty*. *they*

BUT enough, upon a *point* which *controversy* has made too tender to be long insisted on.

THUS I have briefly run thro' *some* of the chief ingredients in the character of a just and prudent administration. And

I wish I have not been guilty of the same impropriety with that *Greek Philosopher* *, who disputed concerning the art of war before the expertest commander of his time † : And so possibly I may have incurred the censure not only of stepping out of my profession, but of presuming to instruct persons from whom I might much better receive instruction myself in such matters.

BUT, as I said at first, my aim has been to discharge the part not so much of your *instructour* as *remembrancer*; and what I have discoursed thus far may be considered as a necessary ground-work of what I am now further to offer (more immediately within the compass of my profession) under the

IIId. GENERAL head, viz. The ~~returns~~ ^{returns} of DUTY, due on the peoples part, for the excellent blessing I have been describing. Of these returns, the principal, or rather the sum and complex, is **THANKFULNESS**, which alone therefore is expressed in the text; *thankfulness* in its full extent, as universal as the benefit; *We accept it always, and in all places, with all thankfulness.* This is the only possible return an *inferiour* can make to a *superiour*; and 'tis an acceptable one too,

* *Phormio.*

† *Hannibal.*

too, because it implies at once both an acknowledgment of superiority and goodness in him 'tis made to; and again, in him that makes it, of dependence, and a willingness to do more if it were in his power. Now this comprehensive duty of *thankfulness* will, in the present case, naturally branch out and display itself in these three particulars.

1st, IF we are duly *thankful* to GOD for the blessing of government, we shall, both *praise* him for it, and *pray* to him for its continuance.

2^{dly}, WE shall set a just *value* thereupon. And

3^{dly}, WE shall pay an hearty and uniform ~~obedience~~ *obedience* thereto.

OF these very briefly, having not left myself room to dilate upon them as they deserve: But the reason, whereon they are grounded, is, in truth, so evident, as not to need it,

1st, I SAY, 'tis the duty of subjects in return for the blessing of good government, to PRAISE GOD for the same. GOD is the sole author and fountain, not only of our being, but happiness too;

be

*he giveth us all things richly to enjoy. 'Tis from him that every good gift, and every perfect gift cometh down; more particularly government, which is therefore in scripture in an especial manner ascribed to him. By me kings reign, (says the wisdom of GOD *,) and princes decree justice: By me princes rule, and nobles, even all the judges of the earth. And again, St. Paul calls the magistrate †, The minister of GOD, and magistracy his ordinance: So that we are to look up to him as the original source of all these blessings, however mediately conveyed to us by the intervention of earthly powers, his vicegerents.*

AND this reason concludes as strongly why we should likewise PRAY to GOD for the continuance of *them*; because He, who is the sole authour and disposer of any good, can alone secure the same to us. Now the hearts of kings are in GOD's rule and governance: They are in the hand of the LORD, (the wise man tells us ||) as the rivers of water, he turneth them whithersoever he will. As the rivers of water: — The expression is very emphatical, to denote the easy, irresistible influence the Almighty exercises over their minds, which He can lead and direct into a new train of thoughts and counsils, with as much ease

* Prov. viii. 15. † Rom. xiii. || Prov. xxi. 1.

ease, as the *waters* of a *river* are derived into a new duct or channel. The apostles exhortation therefore is very reasonable, who bids us in an especial manner to offer *prayers, and supplications as well as thanksgivings* for *KINGS* and all that are in *AUTHORITY*, that we may lead quiet and peaceable lives in *godliness and honesty* *.

2. B U T we can neither praise *GOD* for any thing, nor beg the continuance of it heartily, unless we are sensible 'tis a *blessing* ; and therefore in the second place, *thankfulness* for government implies further, that we set a just *VALUE* upon it. Now in order to this, there needs no more then to spend a serious thought, now and then, in reflecting thereupon. For the blessing of *good government* is like that of *liberty, or health, or seasonable weather* ; because 'tis common and familiar to us, we are insensible of its value, 'till we come to be unhappily convinced by the loss of it. Since therefore things are best seen by comparison, and *happiness*, like *light*, borrows an additional lustre from being surrounded, and cast into the same plan, with shade ; that we may discern how great a *blessing* government is, it may suffice to consider the unspeakable *unhappiness* that would attend the *want* of it : To consider, what

* 1. Tim. ii. 1.

what a fierce and savage, what a selfish and intractable creature man is in a mere state of nature, left wholly to himself, without the culture of discipline, or restraint of laws; no creature perhaps having more vehement passions to desire mischief, none more cunning to contrive, none greater power to effect it: To observe only the insolent and outrageous behaviour of a riotous multitude, when they are inflamed with either real or imaginary grievances:— These seem, as it were, broke loose from government, and so are a lively image of what would be the state of the world without it.

3. Now the proper result of all these sentiments, if we are but sincere in them, will be *3dly*, a ready and conscientious Obedience, *i. e.* reverence for the persons, and submission to the authority of those powers, who under God, are the instruments to us of so much happiness.

I am by no means an advocate for slavish notions, which are too often advanced on this head, and have been too long vented among us: nor would I complement even the *best* prince in the world with a degree of power that may be abused by a *bad* one. — But *obedience to governours within the law*, is founded on a
double

double basis as fixed and immutable as the nature of things, *viz.* both the *dignity*, and the *usefulness* of their office. The *dignity* is, remotely at least, from GOD himself the great sovereign of the universe, *whose is the kingdom and the power*, whose *minister* the magistrate is, and who hath impressed upon him, some image and resemblance of his own sovereignty: whence the scripture honours princes with the appellation itself, “*I have said ye are Gods.*”

FOR tho’ neither any particular *form* of government nor yet the designation of the *person* governing be immediately from GOD, or of his appointment; yet the *institution* itself is thus far so, as it is the dictate of his *will*, and the constitution of his providence manifested to us from the law of nature, as well as confirmed by the divine positive law. And tho’ I am far from thinking that *this* invests rulers with such an absolute, unlimited, uncontrollable power, as is inconsistent with the very ends of government; yet it undoubtedly justifies, nay forcibly demands all that reverence and submission which is necessary to these ends, and which therefore the best and wisest nations in the world have ever agreed to pay them.

AND this is no less strongly enforced from the other consideration before laid down, to wit, the *end* and *design* of magistracy,

gistracy, which is PUBLIC GOOD, the greatest and most useful end imaginable. *This* argument pleads as effectually for the equity of obedience, as the first does for its obligation. For to defend the innocent, to punish the guilty, to protect all in their just rights and liberties, to preserve that peace and order which preserves the world; in a word, to secure to mankind all the comforts and conveniences of civil life, must certainly be the noblest purpose, and highest exercise of human power: So that there is the utmost reason for obedience to government: And that *not only for wrath*, as the apostle speaks, or from a principle of fear, (this is a slavish motive) but also for *conscience sake*: Conscience both toward GOD, and the magistrate: Toward GOD; whose ordinance it is that some should bear rule, and others be in subjection: and again, toward the magistrate; who is His minister, and whose office is, in fact, so necessary and beneficial to mankind.

THUS I have represented to you, tho' in a transient imperfect manner, both the general character and benefits of good government, and also the obligations of duty it lays upon those that enjoy it.

AND now to bespeak your patience in the stile of *Tertullus*, in the words immediately following the text, *that I be not further tedious unto you, I pray you, that you would bear me,*
of

of your clemency but a few words more, while I briefly apply, what has been said, more immediately to our selves and our own case.

I am aware that applications on this subject are apt to be censured by many as *preaching of politics*; and I agree with them thus far, that *this* ought by no means to be the *ordinary subject* of our discourses from the *pulpit*. — But still there are proper *seasons* and *occasions* (whereof I take the *present* to be one) wherein it may be not only decent, but even the duty of a sincere minister of the Gospel, to remind people of their obligations of this sort, and to make them sensible how happy they are in this respect, perhaps beyond all the nations of the earth beside. For this tends to render subjects more easy and content with their condition, more thankful to GOD, and more respectful to their *superiours*, not only to the KING as *supreme*, but likewise to *them that are sent by him*, (such as are *now* eminently before our eyes) for the *punishment of evil doers*, and for the *praise of them that do well*.

Now the scheme of government which I have been hitherto delineating, is not a mere *Utopia*; Its original platform may be seen in *Great Britain*, and I have only copied each particular from the wisdom of our own government and *administration*.

THE *British* constitution is so mixed and tempered, that I believe we may truly say of it, it seems to approach perfection as near, as any thing of this kind well can, being admirably suited to promote that which is the end of all government, *the happiness of the community*. 'Tis such a happy composition out of *all* the several forms of government, that it shares their chief conveniences, without their inconveniences; the *majesty* of monarchy without the *tyranny*; the *freedom* of democracy without the *factiousness* attending it.— Next, this constitution is enforced, and actuated by a system of excellent *laws*; laws all of our *own making*, *i. e.* to which the concurrence of the commonalty is necessary by their *representatives* in *parliament*: and *these* laws are the measure of the *prince's* rule no less than of the *peoples* obedience.— Again, the *execution* of *these* laws is not left wholly to the arbitrary discretion of a single person, whose interest it might be to have them lie dormant; but lies in a manner open to every body, so that we may thank ourselves if there be any great defect in this particular.— Further, we enjoy the exercise of our *religion*, the *Christian* religion, not only in that *purity*, both of doctrine and worship, which (I trust) may justify our highest boasts of it; but we enjoy it more—
over,

over in the true *freedom* of the Gospel, in the spirit of *charity*, and with a tender regard to the scrupulous *consciences* of those, whose misfortune (nay and *ours*) it is, that they cannot think with us.

AND to compleat the whole, all these invaluable benefits, which I before shewed to be essential to good government, are answered and secured to *us*, under the administration of a KING, who seems endued with all the princely qualities necessary to render either a kingdom glorious, or a people happy : who needs only to be *known*, that he may be *loved* ; to be *seen*, that he may be *admired* : the greater *their* baseness, who have, from time to time, abused the common people's ignorance of their sovereign so unjustly to his prejudice, either inventing scandalous stories maliciously themselves, or giving too easy credit to them, or reporting them hastily, or aggravating them spitefully, or scattering them industriously. A KING, who fills up the highest regal character, *viz.* that of a true *father of his country*, having the same tenderness for his *subjects*, as if they were indeed his *children*. A king, who pays the same strict, and inviolate regard to the *law*, with the meanest in his kingdom, having no interest separate from that ; who sets a greater value upon his peoples just rights and liberty, than on the false splendour of despotic power

power; and prefers their welfare to his own glory, as it is in truth *his greatest glory*: *Who* makes no wars to gratify his own ambition, but either prevents them by his prudence, or puts an end to them by his mediation; and *who* forms powerful *alliances* abroad, with no other end, but to preserve the PROTESTANT RELIGION, and the *peace* and *liberties* of EUROPE. In a word, a King, who is deservedly famed for his *wisdom* and *magnanimity*, his *justice* and *clemency* every where, but——where he ought to be most so, among *ourselves*. Strange, that any, who have the nearest and the immediate enjoyment of all these *virtues*, should be the least sensible of them, the last to acknowledge their merit! But we must expect that men, who are enemies to the present *constitution*, will be so likewise to the FAMILY which is its only support. Wherefore to quicken their sense of these blessings and that they may take a taste of the contrary state, without the unhappy experience of it; I would recommend to such persons, the malecontents among us, to cast an eye upon some neighbouring kingdoms, where they will behold the government lawless, the administration of justice arbitrary, property precarious, and liberty, (even that of *religion*, which ought to be the freest of any) manacled, or rather quite extinct.

and

And are these the felicities we hanker after? Cannot *we* be, at least, *content* with that condition, which is so justly the *envy* of all around us? Or, possibly some are not yet convinced of the utter impracticableness of any union with the Romish Church: Let such consider but the latest instance of their barbarity, and learn from the inhuman treatment of the Protestants at THORN, what a fraudulent and treacherous, what a cruel and savage, what an implacable and unrelenting spirit POPERY is of, which challenges an avowed tyranny over the consciences of men, which makes all *religion*, all *morality*, nay, and *humanity* itself bend to its worldly interests. And may not this excite in us some jealousy, at least, at any *seeming* approaches of that communion toward the Protestant, and make us enterain the same suspicion with him in the poet,

—Timeo DANAOS & DONA ferentes?

WHEREFORE to conclude, as I began, with the text, more immediately applied to ourselves: “ *Seeing that, under the present happy administration, we enjoy great quietness, peace abroad, and (if we do not obstruct it ourselves) a most profound tranquillity at home;*” and *seeing that by the wise providence of our* most

most excellent sovereign King GEORGE,
and those about him, many, very many
worthy deeds are done unto this nation, acts of
the greatest wisdom as well as emolument, (so
the original word signifies) eminent ser-
vices both to church and state, witness
the late unexampled testimonies of the
royal bounty to our two Universities, and the
great encouragement given to religion, as
well as learning, throughout the king-
dom: I doubt not but I shall have the
concurrence of all that hear me, when
I say, *We accept it always, and in all places,
with all thankfulness.*

*And GOD grant we may improve
the same to the good purposes for
which it is designed; thro' JESUS
CHRIST our Lord! Amen.*

F A N I S.—



ERRATA

Page 10. l. 26. read benumbed. p. 21. l. 16. for universal, uniform.



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